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DEDICATION

It is with a profound sense of gratitude and joy that we dedicate this issue of *The Journal of Contemporary Health Law and Policy* to Professor David Granfield—in gratitude for his unflagging support and respect of our work as students and members of the Journal and for his steadfast adherence to high professional standards of excellence in his teaching and in his scholarship; with joy in knowing and recognizing him as an exemplar of St. Thomas Aquinas' truly good and virtuous man and, finally, as one who teaches—as did George Bernard Shaw—that life is not a “brief candle” but rather a “splendid torch.”

David J. K. Granfield was born in Springfield, Massachusetts. He graduated from Holy Cross College, where he was a member of Alpha Sigma Nu, the Jesuit Honor Society. After graduating from Harvard Law School and after being admitted to practice in Massachusetts, he became a monk of the Order of St. Benedict and was ordained to the priesthood in 1952. He was later admitted to practice before the Court of Military Appeals and the Supreme Court of the United States. While studying at The Catholic University of America, he earned a master's degree in philosophy, writing on *The Eternal Law and Singulars in Thomistic Metaphysics*, and a doctorate in theology (S.T.D.) with a dissertation entitled, *ANTINOMIANISM AND THE RELATION OF LAW AND LIBERTY*.

In 1960, he joined the law faculty of The Catholic University of America. He started by teaching Criminal Law and Business Associations (Agency, Partnerships, and Corporations). His first year weekly schedule was nine hours of law classes and, due to prior commitments elsewhere, two hours of theology and one hour of adult education, as well as a weekly television program (which he did for five years on WRC, a NBC Washington affiliate). He was also actively involved in recruiting students for the law school.

Nevertheless, in his first three years, he still managed to publish his doctoral dissertation, a case book on family law, *DOMESTIC RELATIONS* (Foundation Press, 1963), with Philip Ryan, and also five articles.¹ Subsequently, as the controversy over abortion in this country was just beginning, he was

1. Granfield, *Mirror of Justice*, 142 AM. ECCLESIASTICAL REV. 178 (1960); Granfield, *A Note on the Nature of Marriage*, 146 AM. ECCLESIASTICAL REV. 217 (1962); Granfield, *A Case against Wiretapping*, 147 AM. ECCLESIASTICAL REV. 217 (1962); Granfield, *Force, Power, and the Law*, 12 CATH. U.L. REV. 79 (1963); Granfield, *The Catholic Dispute on Justice: Aquinas v. Ockham in NOMOS VI, JUSTICE* (C. Friedrick & J. Chapman eds. 1963).

asked to address the American Society of Criminology at its annual meeting in November, 1966.² He complained to his brother, Patrick, about the lack of a fully balanced analysis of the abortion problem. The response was: "You've been working on abortion and you see what is needed. You write it." The result was a thorough analysis of the major aspects of any sound decision about abortion: the scientific background, the historical context, the sociomedical crisis, the moral choice, the public interest, the legal implementation, and the viable alternative. *THE ABORTION DECISION* (Doubleday, 1969) went into a second edition (Image Book) in 1971. For many years, Professor Granfield actively participated in the abortion dialogue on radio and national television and in writings, lectures, and conferences, at a time when the issues seemed to be over matters of fact and principle rather than policy. Now, thanks in part to his work, the facts and principles are clearer; still crucially problematic, however, is the value that the American people accord to human dignity.

He became an ordinary professor with tenure in 1967. All together he has spent twenty-eight years on the law school faculty. He moved from Business Associations into Family Law, but for some years has taught only Criminal Law and Jurisprudence. His deep and abiding interest in legal philosophy has resulted in *THE INNER EXPERIENCE OF LAW: A JURISPRUDENCE OF SUBJECTIVITY* (The Catholic University of America Press, 1988). This book examines law from the new perspective of "the turn to the subject" and is reviewed in this issue of the *Journal*.

The sequence of his writings reveals a probing and constructive mind: the book on law and liberty related the polarities at work in the divine-human encounter; the domestic relations book narrowed this focus on ordered liberty to the family; the abortion book examined in detail the legal and moral aspects of one crucial family issue; and finally the jurisprudence book has scrutinized the whole legal enterprise from within, from the viewpoint of conscious intentionality.

Professor Granfield's writings reflect his wide ranging interests. He is at home in Latin and Greek and in many modern languages, and he is well versed in hermeneutics and linguistics. His areas of scholarly interest, in addition to law, are theology, philosophy, cognitional theory, and eastern and western mysticism. Art, however, has been his major, practical avocation. All his life he has drawn and painted, finding in these visual techniques a creative counterbalance to his intellectual life as well as a means of appreciating the aesthetic dimensions of his more professional pursuits.

His strength has been to see the law in full context. Knowing law to be a

2. Granfield, *The Abortion Problem: Law and Morals*, 4 *CRIMINOLOGICA* 11 (1967).

verbal profession, he has taught it with clarity and wit; but realizing that it wields immense power, he has fought to imbue it with justice and love. His most conspicuous contribution in this area, and one closest to his heart, is not the jurisprudential underpinnings that he has labored over so long and so insightfully, but the struggle to safeguard the rights and the lives of others, especially of those who are helpless and vulnerable in a technological era fraught with legal and medical irresponsibility. In his book against abortion, less than twenty years ago, Professor Granfield had predicted the emergence of a new vilification of human dignity which would be pushed to its lethal extremes under the guise of forced but "happy deaths." Today, the practices of some health professionals, pressing beyond the traditionally sacred safeguards of the criminal law, have achieved popular support and even some legal justification. Of course, Professor Granfield does recognize the need in law and morals for nuanced and evolving standards. His courses in Criminal Law and Jurisprudence have helped him keep in mind both the concrete circumstances and the higher framework of these laws of life and death. His hope is that lawyers and doctors, working together in behalf of these, the least of our brothers and sisters, might realize in practice the full significance of St. Augustine's insight that "Justice is love serving only the beloved."

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